

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON MISSISSIPPI, JULY 5, 1906.

C W Kline
NEW SERIES VOL. VIII. NO. 27.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name	
County	
Post Office	
Church	

In another column will be found an advertisement of the large brick Hotel in Clinton for lease for one or more years. It is admirably located for all customers.

Dr. Sproles held a very profitable meeting two weeks ago with the Durant church, doing the preaching himself. There were several additions and much interest revived in the membership.

Pastor W. B. Hall writes: "The Convention will be held in the First Presbyterian church, corner Clay and Walnut streets. This church is central and the largest available auditorium in the city."

Captain Edward Dumaresq had been a Justice of the Peace continually since 1828, in Tasmania, recently died at the ripe old age of 104 years. He is said to have been the oldest magistrate in the world and to have retained full possession of his mental activities till a very short while before his death. In thinking of this remarkable man, we can but suppose that he adhered closely to Solomon's injunction to his son: "My son, forget not my law; but let thine heart keep my commandments, for length of days and long life, and peace shall they add to thee."

Our Brother C. W. Gibson formerly of West Point, later of Corinth, has removed to Corpus Christi, Texas, in the interest of his wife's health. We commend him to the Baptist brotherhood of Texas, and more particularly to the Baptists of Corpus Christi, as an intelligent and faithful servant of the Lord.

It is said of M. Goremkin who succeeds Count Witte, the Russian Premier: "He is a bureaucrat of the bureaucrats." With the government threatened because of bureaucratic oppression, it seems that the Czar is showing little tact and still less statesmanship, in this appointment. In studying the movement in the kingdom, it is natural for us to say: "The Lord spoke unto me, saying, I have seen this people, and behold it is a stiff-necked people. Let me alone, that I may destroy them and blot out their name from under heaven."

Mr. Meyer Frost, representing "The United Professional Masters of Dancing of America," said of waltzing as it is carried on at present:

"Now, the waltz, ought to be our very best dance, as it is certainly the most popular. But is it the best dance? I defy anyone to say so today. See how the young men and young women hug each other in the waltz. That is all wrong. Suppose the music should suddenly stop, would we permit such huggings? I should say not.

"Our association is bound to stamp out that style of waltzing. Only the other evening in my academy a young lady was waltzing like that, her head almost on her partner's shoulder. As soon as the music stopped, I stepped up and threw my arm about her neck.

"O, Mr. Frost!" she exclaimed.

"Oh, Mr. Frost!" I said mockingly after her. "Why do you say that now?" simply because the music has stopped? What difference does that make? If I am not to hug you while there is no music, I should not hug you while there is music. That it not the way to waltz."

"Then why waltz at all?" asked a reporter.

"Poetry of motion," the master replied. "It is a lamentable fact that most of the present styles of dancing, as we see it in the average ballroom, are a degradation to the art, and must be attributed to the misguided action of teachers."

Advocates of the dance are accustomed to hear such condemnation as the above "from the lips of ministers and other pious people," and to let it pass as a matter of course. What will they say when a dancing master indulges in such condemnation? It really seems as though waltzing had taken rope enough to hang itself with.

Two Days Ahead of Time.

Owing to the fact that the "glorious Fourth" falls on mid-week this year and that our printers desire to observe the day, we come out this time two days ahead of

time, closing our last forms Monday p. m. Therefore quite a lot of matter, some of it really important, is shut out of this issue. Most of it, however, will be as good for next week. We are trying to do the best we can; but it is very difficult to do all that one ought to do toward everybody and every interest in our great and diversified work. Feeling that we have done the best we could, and trusting that we shall have a great Convention for the glory of God and the uplift of men, we bring out the last issue for this conventional year, and send it forth with earnest prayer that it may prove a blessing to God's people.

Rev A. A. Lomax Dead.

In the midst of the pleasures and satisfaction of a commencement occasion at Clinton, the sad intelligence was flashed over the wires that A. A. Lomax was dead. He passed away on the early morning of the 27th at the ripe old age of 76. Truly a great man has fallen. He was an able, faithful minister of Jesus Christ. He fell at his post with his armor buckled on—useful to the last moment of his life. What a mercy God showed him in exempting him from long weeks of suffering and helplessness. He simply walked with God and God took him.

How his brethren shall miss him in Conventions and councils! How his flock will miss the faithful old shepherd! And God only knows how his loved ones shall miss him! Rest from thy labors brother, and enter into thy reward!! May his God be the comfort and stay of his loved ones.

Itta Bena.

We have just recently closed a good meeting with as we believe, good results. Rev. E. L. Wesson of Memphis, doing the preaching, and it was voiced by all that each service became more spiritual. There were six professions and seven additions to church, three by letter, four by baptism—all married men and women, and will make good substantial members. But Wesson could only be with us a week on account of getting sick, had to go away. No church will make any mistake in having him to help in a meeting, he is a man that lives close to God.

We have not done what we expected to do for all missions, but yet in early fall add to our contributions, you will add will add to our contributions. You will always find Itta Bena people responsive and delight in making a hard-working pastor's heart glad.

May the Lord make this a fruitful year for all, and at the end say it in his

Respectfully,
W. G. MAHAFFEY.

THE BAPTIST RECORD.

The Scarcity of Men Called to the Ministry.

President E. Y. Mullins, D.D., LL.D.,
Louisville, Ky.

I am asked by the editor to write a series of articles bearing upon the general conditions suggested by the heading of this article. It is indeed a timely and an urgent subject. In all parts of the United States, in England and Scotland, in Germany and other parts of the world, there has been in recent years a complaint that the number of men entering the ministry is falling off.

From the point of view of this writer, the chief causes among the Southern Baptists contributing to the result which we deplore are the following:

1. The failure of our home training. Our Baptist mothers and fathers, it is to be feared, no longer consider the ministry the highest of all callings. Their sense of pride is not awakened by the prospect of their son entering the ministry as in former days. The Methodist bishops assign as the chief cause among them the lack of home religion. If this is true, it is a deplorable fact, and one which we should seek in all ways to remedy.

2. Another cause of the condition of affairs which I would urge is what one may term a somewhat fatalistic or hyper-Calvinistic conception of the call to the ministry. Strangely enough, many people imagine that it is wrong to mention the claims of the ministry, or to advocate the claims of the ministry to young men, for fear lest man will attempt to do the work of calling men to the ministry, and thus usurp the functions of the Lord. This is a wholly untenable view.

Just as sinners are called to repentance by the Lord through the preacher, just as the wayward Christian is called back to duty through another Christian,

so God uses the human agent in the majority of instances to call preachers into the gospel ministry.

3. It goes without saying that at the bottom of this difficulty lies our neglect of the injunction of the Saviour, "Pray ye the Lord of the harvest that He send forth laborers into the harvest." This absence of prayer for laborers for the harvest is a symptom of the condition which needs correcting. In my own judgment, the most direct way to correct the evil is that in every home increased prayer for ministers to be sent up to the throne of grace, that in every pulpit sermons be preached upon the subject, and that this matter be a subject of public petition as well as private; that in every Baptist paper editorials be written upon the subject, and that the matter be discussed by the brethren at district, state and other conventions, and that in every individual heart and closet prayer and meditation upon this subject be engaged in, accompanied by effort in the direction indicated above, until once more there comes to us a deep sense of the necessity for an increase in the number of preachers.

One remark in closing. Some people will at once point to the list of preachers in the various states and say "We already have more preachers than are usefully employed in the ministry." But these people forget that the list of published names does not represent by any means the men who are actually efficient and whose ministerial lives are fruitful in the service of the Lord. It is a well-known fact to those who have studied the problem that there are scores and hundreds of churches in our Southern country which are unable to find suitable men for their work.

The Kingdom and the Church.

The word church is used in giving the subject because that is the word universally used in referring to the New Testament

July 5, 1906.

Gongregation. It would be more in keeping with the fact to say, ...

The Kingdom and the Congregation.

Upon examination we will find that two different words are used to express these two conceptions. *Basileia* is the original for kingdom, and *ecclesia* for congregation. They are distinct and separate words, and express different conceptions. If, then, there is a difference in the conception and use of the two terms, why can we not distinguish the difference? Ought we not mark the difference in our teaching? Is the distinction so small that it need not be mentioned? If so, why did not Jesus and his disciples discover this, and use the words indiscriminately?

There is a difference in the meaning of the two words, and they are used differently. John said: "Repent ye, for the kingdom of heaven is at hand." He did not say, the congregation is at hand. The kingdom of God is one conception, and the congregation—or congregations of God—quite another conception. Christ did not say, "Upon this rock I build my kingdom." He said, "My congregation." Paul did not address his epistles to the kingdom of God at Corinth. He knew the difference between kingdom and congregation, and so wrote. Hence kingdom and congregation were distinct in the minds of the New Testament speakers and writers, and should be in ours.

Habit has much to do with us in the use of words just as in other matters; but habit does not make a thing right. It is a sin to misrepresent the word of God; and when we use a word that does not express the mind of God, it is surely a misrepresentation.

The kingdom of God and the congregation of God being different does not argue that there is no relation between them. They are closely related; so close that there could be no New Testament congregation without the kingdom. The kingdom first, the congregation next in order of time.

Just here we may be misled by supposing that the called out refers to the called of the Spirit.

"Whom he called, he also justified" does not refer to the called out in the sense of congregation. Called first by the Spirit and then called out as a congregation. No one is called out first he is first called in. The called out are the members of the congregation. The purpose of the kingdom, then, is to prepare a people for the congregation, and the purpose of the congregation is to bring subjects into the kingdom. As they are brought into the kingdom they are congregated for further conquests. So that the kingdom and the congregation are mutual supplies to each other. This relation forbids any from being a member of a congregation who is not a subject of the kingdom. But in every congregation we will find the come outs as well as the called out. A goat may be in a flock of sheep, but that does not make the goat a sheep, nor lessen the value of a sheep. One thing is sure, no goat will get into the kingdom.

The conditions of entrance into the kingdom and congregation are different. Repentance and faith resulting from Spirit-birth admits to the kingdom, while a profession of faith and immersion in water followed by the sovereign voice of the congregation admits into the congregation. There can be expulsion from the congregation, but none from the kingdom. Why so? Because Christ sits as judge in the kingdom, and the congregation under Christ sits

July 5, 1906.

THE BAPTIST RECORD.

as judge in the congregation. The congregation can be deceived, but Christ cannot.

Association and the need of co-operation among the subjects of the kingdom made it necessary to have congregations. Christ foresaw, or rather purposed this condition of things, and in keeping with his purpose said to his disciples: "Upon this rock I will build my congregation." The congregation, then, is the counterpart or complement of the kingdom—not in the sense of meaning, but in the sense of accomplishments. The establishment of the congregation was Jesus' method for evangelizing the world—his method for extending his kingdom over all. Congregations will end, but this kingdom is an everlasting kingdom. May we all give ourselves to him, and then to each other in a congregational capacity and labor till he comes.

S. W. SIBLEY.

Missionary Organization.

The plan of missionary organization in the South is the same except in five states. The Georgia idea is the dominating plan variations of little difference, the prevailing thought being maintained in all. It was not hastily adopted in Mississippi. At our Convention in Crystal Springs in 1883 a Committee of fifteen reported on The More Perfect Organization of our Benevolent Agencies. The Convention did not like the report, and it was indefinitely postponed, but called up again and referred to a Committee of seven to report a year later. This Committee consisted of John Powell, Z. T. Leavell, M. V. Noffsinger, J. W. Bozeman, A. A. Lomax, T. J. Walne, W. H. Patton. Only one of this number is now living.

Two years later at Aberdeen on the report of this Committee the Convention Board as now constituted was organized. It will be seen that our Convention was two years considering the plan, and in this time there was much prayer for Divine guidance and conference of brethren who desired to see the cause of our Master advanced all along the lines of mission endeavor. Nor was the agitation of the question without its times of exciting interest. Nor must we think that all our people even after its adoption readily came into it, and saw eye to eye. Indeed, there are some to this day who do not co-operate in the plan agreed upon and operated by nearly all the Baptists of, not only Mississippi, but of all the South.

As to the wisdom of it, look at the figures here presented. In the way we are going, in 1885 there were reported for all missions \$12,475.65.

In 1895 there were reported for all missions \$15,854.02.

In 1905 there were reported for all missions \$51,022.19.

Thus step by step has the Convention Board and its plan of work won the confidence and co-operation of our State, until very few comparatively now fail to help us to do the Lord's work. The foundation idea is the unity of the doctrine of missions, and a trinity in the application of this doctrine to the needs of the world-wide field. We lift our eyes to look on the fields that we may know that we may sympathize with, and that we may do our best work in gathering a harvest that shall be to the praise and glory of His grace. There is one word that has been said is the key to the situation, and that word is co-operation. It should be written big in the experience

and work of every Baptist church, for in proportion as we feel the demands of the field and are alive to the need, will we feel the need of joining our efforts with our brethren, and by a mutual provoking of each other to good works in this direction be so stimulated as to meet Paul's ultimatum as to himself, "as much as in me is."

He shows us how the principle wrought in his letter to the Philippians, when no church had fellowship with him in the matter of giving and receiving but ye only, and this fact as an urgent reason why the Corinthians should send forward their pledge which had been made a year before. Thus early did the churches join their hands led by the great Apostle in work which singly they could not grapple with, and felt little or no interest in, but when they wrought together and had so to speak elbow touch in a great cause their efforts were far from being fruitless. It was for co-operation that Carey pleaded, when he expressed himself as willing to go down in the deep dark well of heathenism, and begged Fuller and his associates to hold the rope. That first collection of so small an amount it was taken in Fuller's snuff box was the first expression of the spirit of co-operation destined to spread from this time and place and become the great Modern Missionary Movement, whose sweep among the Christian people of every name has laid at Jesus' feet its yearly tribute of millions for evangelization.

A. V. ROWE.

Some Mental Meanderings.

How my heart turns again to Mississippi each week when I read the Baptist Record. The Northeast Mississippi Bible Institute is soon to meet again. Its first meeting was held with my church in Corinth, and was a great blessing. It is an opportunity to lift up, enlarge and unify the ideals and purposes of the Baptists of that part of the State. While Corinth church has many splendid people of more than ordinary intelligence and ability in its membership, it yet has not been taught the "a. b. c.'s" of real denominational co-operation and the same is true of many strong churches all over the country. Such meetings as the Institute are eye-openers. In every program there should be some general denominational topics for educational purposes. Those who oppose such are the very ones who need to be enlightened and enlarged and made loyal. If I am any sort of a Baptist I am a denominational Baptist.

I believe in the whole Baptist cause as a whole. A pastor who does not is a mighty slim chance for a pastor. An association that cannot think and live beyond its boundaries is indeed too small. The life that does not overflow will stagnate, and the stagnant preachers and churches and associations are the breeding places of disease. The time will come when the broad-minded and broad-hearted church will demand that its pastor be absolutely a full-rounded Baptist that he may be a true exponent of all the things Baptists stand for. Large men is the crying demand; not men who are fine in theological hair-splitting, but men who develop the churches in the grace of giving, and in denominational intelligence and co-operation. It is sad for a church to have a pastor who builds only around himself, and holds the flock together, not by bonds of co-operation, but merely by his own personal magnetism. Such a church will vainly imagine it amounts to something

in the kingdom and can out-strut a peacock when in fact it amounts to little more than an admiration society. Let such pastor be removed, and the whole thing will fall flat like an empty sack, and a few years of toil and tugging and heartache must follow before it will come up to the level of real co-operation life. Here is where a truly aggressive pastor will need a stump puller and a battling club for snakes. But, be cheerful, such pastors so-called are growing delightfully fewer through the years.

And now this leads me on to the remark that these general meetings like the Bible Institute and the B. Y. P. U. Encampment, are the best means of enlarging the life and enlisting the energies of all forces, and of unifying Baptist sentiment and sympathy. They are to our souls what watering places are to the bodies of many sick people. I have seen some very crooked people made straight by going to Hot Springs and getting the rheumatism boiled out of their system. Denominational gatherings are mighty in their silent, pervasive influence in taking up the slack and in straightening out the crooked joints in the religious make-up of most all of us. The man who declares himself "agin' 'em" and stays away with his little admiring crowd to "fight 'em" and warns the world against the "unsound departures from the faith," would be surprised at the quantity of ignorance and gall that a few days steaming in the Turkish bath style at the general inspirational meetings would bring through the hide of his religious anatomy. The time is coming when the little "alarmer" will find himself not the full-grown Noah that he imagined himself, for he will not have his Shem, Ham and Japheth to stay with him, and not a stick of timber can he find to build him an ark to lift him above the coming flood. Poor soul! His last days will be times of despondency, though his last act in the world will be a blessing, the largest of any in his life—the act of a speedy departure.

Now I did not mean to be harsh, nor did intend to suggest for meditation the theme of Divine Economy Displayed in Well-Chosen Funerals. But I do mean to say that I long to be with Mississippi Baptists in New Albany, in Blue Mountain and in Vicksburg. My return to Texas was one of sadness, though a duty. The constantly expected departure of my father, who cannot, the doctors say, ever be well again, still holds me in painful suspense. Should the Lord so direct, I hope to see you again before the Lord comes.

Some time I expect to say something about the stirring work of the great Southwest, and especially of this mighty, growing, aggressive city of Houston, the greatest now perhaps, in Texas, and destined to rival New Orleans in a few short years.

God bless you all, is my prayer day by day.

CHAS. T. ALEXANDER,
Pastor Tuam Avenue Baptist Church.
Houston, Texas.

The German Empress is said to own \$500,000 worth of jewels. In addition to this rich array, she has the privilege of the magnificent collection of the Prussian treasury. This makes it possible for her majesty to appear at court arrayed in jewelry valued at \$1,125,000. O, Queen, "beware that thou forget not the Lord thy God," and with pride, "say in thine heart, my power and the power and might of mine hand hath gotten me this wealth."

The Baptist Record.

PUBLISHED EVERY THURSDAY

BY THE

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AT—

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Entered at the Postoffice at Jackson, Miss.,
As Second-Class Matter.

T. J. BAILEY, EDITOR AND MANAGER.
H. F. SPROLE, ASSOCIATE EDITOR.

We in your time is out, if you do not wish paper
continued, drop us a card. It is expected that all
remittances will be paid up before ordering paper
stopped.

Obituary notices, whether direct or in the form of
resolutions, of 100 words, and marriage notices of
twenty-five words, inserted free; all over these
amounts will cost one cent per word, which must accom-
pany the notice.

Manuscript to be printed must be written on one
side of the paper only, and in ink.

No communication will be printed unless it is ac-
companied by the name of the author.

In requesting change of post office, do not fail to
name office from which and to which the change is to
be made.

Baptists and Responsibility.

The aim and purpose of education are to
make out of the child the best man or wo-
man possible. When this is done, the pur-
pose of the child's creation is fulfilled, good
government guaranteed, the world made
better and the name of our Master glori-
fied.

In looking into this subject I have been
things, three influences must be employed,
viz.: The home, the school and the church.

In the home the child gets its first impres-
sions and trend of character is fixed, and
mental mastery developed, and in the
church that character and mental strength
are organized into systematic and efficient
service.

Any system of organized effort is most ef-
ficient that most nearly approaches the
ideal plan. This idealism includes purposes
and operations strictly in accord with truth.

With all friction removed, ideality would
obtain, and we would see the millennium
dawn in all its radiant hue, and the end of
all discord would be at hand. While we
hardly hope for the attainment of this
highest standard, yet it does serve as an ideal
toward which all effort should be directed.

leads to believe that one of the draw-backs,
with which we have to contend, is a lack of
consistency existing between our precepts
and activities. Some one has said that
"consistency of character is the very key-
stone of the arch giving completeness and
strength to all the virtues." The capabili-
ty of consistency depends upon knowing
the truth and the will to put it into operation, the value of the
result being, after all, "not what we
know, or what we are, but what
we intend to be." Ask any Baptist you
great educational system, and nine out of
ten will reply that it ought to be done, but
when asked to express in coin the value of
his belief, at once you perceive a nervous
twist while it does not require a philo-
sophical understanding.

Every intelligent person readily concedes
to the general advantages accruing from a
diffusion of knowledge provided that
that knowledge be the right kind and
the constant inrush of new ideas will

THE BAPTIST RECORD.

July 5, 1906.

hardly find time or space for vicious
thoughts. But it is not the mission of edu-
cation to supply the young mind with
knowledge so much as it is to prepare the
mind to weave into practical and profitable
fabric the knowledge acquired, as the jour-
ney of life is pursued. Herein lies the
whole philosophy of life. The man, who
pitches his life's purpose on this lofty plane,
need have no fear that any community, in
which he may cast his lot, will furnish him
with an abundant supply of food and raiment.

3. How his lost dominion may be restored.
(1) By forming alliances with the
things without which God has given him
(2) By working out this inward power.

Consider the picture in the Book of Rev-
elation of the last great victory. See the
conflict going on between the good and the
evil, and be encouraged with the assurance
that in the end good will prevail.

This skeleton gives but little idea of the
rich message, abounding in apt illustration,
which God sent us by his servant. It was
taken in and will abide.

This reporter was unwell and did not
hear the sermon before Hillman College in
the evening by J. Wesley Dickens. It is
said to have been a literary gem. His sub-
ject was Life's Perspective, based on James
4:14—"What is your life?" and was dis-
cussed under these propositions—What is
your life—looking Backward, Inward,
Without and Upward. Everybody was
pleased with the scholarly young pastor of
Crystal Springs. He will also be a welcome
visitor to Clinton.

Monday and Tuesday were class days, in
which there were contests for medals by
members of the Freshmen, Sophomore, Jun-
ior and Senior classes. The Freshman class
medal for Best Declamation was awarded to A. H. Miller on "The South—the Old
and the New." The Hewitt Medal for Best
Declamation in the Sophomore class was
given to John Robinson on "Romanism vs.
Americanism." The Trotter Medal for
Best Original Oration, by members of the
Junior Class was won by W. E. Farr on
"Tendency of the Nations." The Hailey
Medal for the Best Delivered Speech either
Original or selected, was secured by N. R.
Stone. It is an interesting incident and
significant too, that every one of the suc-
cessful contestants was a minister of the
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May God help us to fully realize what
is ours to enjoy, and may He give us grace
and consecration to carry out His purposes
in us.

Commencement at Clinton.

Hillman College and Mississippi College
each recently closed one of its most success-
ful and pleasant session. Joint commen-
cement exercises were held in the College
Chapel June 24-27.

There had been some interesting exer-
cises by the preparatory department on
Friday and Saturday evenings preceding,
but the commencement exercises proper be-
gan on Lord's Day June 24 at 11 a. m., with a magnificient inspiring and uplifting

sermon for Mississippi College by Dr. E. Y. Mullins, president of our Seminary, on
Man's Kingship, based on Heb. 2:8—"Thou
hast put all things in subjection under his
feet. But now we see not yet all things put
under him." The dominion of man over
the world was considered in three aspects—

1. The intimation of dominion given in
the nature of man, as seen (1) In his daunt-
less spirit in meeting mystery, danger and
pain. (2) In his constructive imagination;
not fancy, but a higher kind of imagination,
a sort of reason. (3) In his imperishable
love of progress.

2. Man has lost his dominion. "But now
we see not yet all things put under him."
How can man lose his kingship? (1) In
such emergencies, spoke to the instruc-

July 5, 1906.

THE BAPTIST RECORD.

failing to master the body. The body is re-
garded by some as made for enjoyment,
by others as a letter and clog of the spirit;
it should be esteemed as a casket which
contains that which is higher and better.
Browning urges man to subject the body to
the spirit and the spirit to the will of God.
(2) In colliding with the forces of nature.
(3) In attempting to dispense with the in-
dispensable—the moral and religious life.
(4) In conflict with sin and death in his
own strength.

3. How his lost dominion may be restored.
(1) By forming alliances with the
things without which God has given him
(2) By working out this inward power.

Consider the picture in the Book of Rev-
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THE HOME.

"Honr thy mother."—Moses.

A Deed and a Word.

By Charles Mackay.

A traveler on the dusty road
Strayed neoms on the lea,
And on took root and sprouted up,
And grew into a tree,
Love slight its shade at evening time,
To breathe his early vows;
And all was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well, where weary men might turn;
He waded in, and hung with care a ladle at the brink;
He bought not of the deed, he did, but judged that all might drink.
He paused again, and lo! the well, by summe never dried,
Had cooled ten thousand parching tongues, and saved a life beside.

A dreamer dropped a random thought;
"Twas old, and yet 'twas new;
A simple fancy of the brain,
But strong in being true.
It shone upon a genial mind,
And, lo! its light became
A lamp of life, a beacon ray,
A monitor flame;
The thought was small; its issue great,
A watch-fire on the hill.
It shone its radiance far adown,
And cheers the valley still.
A needless man, amid the crowd that thronged the daily mart.
Let fall a word of Hope and Love, unstaid, from the heart;
A whisper on the tumult thrown, a transient breath—
It raised a brother from the dust, it saved a soul from death.
O gentle! O fount! O word of love! O thought at random cast!
Ye were but little at the first, but mighty at the last.

Making Up.

"I'm never going to speak to Dorothy Winslow again! I asked her how my hair looked, and she said it looked awful, and that made me mad. And I told her it looked better than hers; and then she got mad. So I'm never going to speak to her again never!"

This important declaration was imparted to Aunt Beth as Marjory was starting to school. Aunt Beth had learned from long experience that silence was golden. So she gave Marjory a larger apple than usual, and whispered: "Be a good girl, dearies," and went back into the house.

Marjory's books were heavy and she felt dull and headache, having spent the morning and evening reading instead of studying. And even the delight of meeting Sarah McFlynn, and so having a chance for telling unpleasant things about Dorothy, did not seem to relieve her headache much.

As she went into the schoolroom, she

THE BAPTIST RECORD.

glanced at Dorothy and noticed that her eyes were red, and that she had probably been crying. She also noticed that Dorothy had neglected her lessons too, and by recess they each had one hour's time to make up after school.

Marjory lingered in the hall at recess to sharpen her pencil, and then went to get her jacket. There in the pocket she espied a tiny note, and this is what she read:

Terrible sorry,
Awful blue;
If you'll forgive me,
I'll love you.—Dot.

P. S.—I put a kiss in each of your pockets.—D.

A few minutes later Aunt Beth saw Marjory and Dorothy halving the big red apple, and chattering like magpies. She kept her own counsel at dinner time, however, and only patted Marjory's cheek softly when she whispered to her: "I think Dorothy Winship is the sweetest girl in school!"—Christian Register.

How Howard Earned His Money.

Miss Ford, Howard's Sunday School teacher, had given each one of the boys in her class a penny and told them during the next week to see how large a sum each of them could increase it. For next Sunday a contribution was to be taken up for the Fresh Air Fund, a beautiful charity which sends people away into the country who can't afford to go themselves. And Miss Ford wanted her boys to earn their money themselves, not have it given to them.

"For it will mean more to you boys if you work for it," she said.

Howard thought it over carefully, and finally he asked Mamma if he might go to the store and buy a cent's worth of popcorn.

"What are you going to do with it, dear?" she asked, and then he told her his plan and Mamma entered into it as heartily as he did.

Together they popped the cent's worth of corn, and put it into a clean, white bag and then Howard took it over to an old gentleman who lived near them, who he knew was very fond of popcorn and asked him if he wanted to buy his bagful.

"How much is it?" asked Mr. Murray.
"Is it worth 3 cents, do you think?" asked Howard timidly.

"Just about, I should think. Yes, I'll take it, my boy. And it's very good, too," he added after his first mouthful.

Howard bought three cents' worth of popcorn this time and sold more bagfuls at three cents apiece, so he had nine cents. Mamma told him that if he'd buy a pound of sugar, which would be six cents, some milk, some chocolate and some vanilla, which she could afford to sell him for three cents, she'd show him how to make some fudge. They had just a pound when it was done, and then Howard printed this sign very carefully:

"Candy Sweet
That can't be beat."
and nailed it up by the fence. Mamma told him that he had better sell two of the squares for a cent, and he arranged it very temptingly on a little table and waited for customers.

They came slowly, but by supper time the fudge was all gone and he had twenty-two cents in his pocket.

July 5, 1906.

Preachers and Preachers.

By W. P. Chapman.

As Bill Arp would say I have been ruminating over a letter which came to this office a few days ago from a brother preacher. It tells the truth on many other careless preachers. Our mailing list shows that the preachers, as a class, are very careless in regard to keeping their subscription paid up. My brethren, this ought not to be. This carelessness is not excusable, we cannot afford it. I will give the above named letter in part to show how a man who is a man, looks at things of this kind. I admire his frankness and honest confession. Here is what he wrote, verbatim:

"Miss. Baptist, Newton, Miss.—I am ashamed that it became necessary for you to write to me as you did in order to collect what I honestly owe you. I certainly do not blame you at all. It is just what I deserved, and what every other minister deserves who delays paying for his paper. Enclosed you will find check to cover the amount with a little interest. * * * Wishing you great success, I am yours in Jesus, ———."

I certainly admire such a spirit and Christian manhood in any one, especially a minister of Jesus Christ. Other preachers might find something of which to be ashamed if they will examine their paper and labels, and not only preachers, but a host of good brethren, who are carelessly letting the editor suffer for lack of due consideration. But I want to talk with and about preachers. Brother preachers, did it ever occur to you how vastly important it is for us to be exemplary, punctual and uniform in our conduct and lives. Nothing will let down Christianity in the eyes of the world more than a careless, slipshod management of the ministry. Aaron's sons offered "strange fire," and fell dead at the altar; Eli's sons were trifling, licentious and dishonorable, and God destroyed them; Israel was beaten, and the ark of God fell into the hands of the enemy, and poor Eli fell off the gate dead. So David in place of being with Joab and the array protecting his kingdom, was fiddling around Jerusalem, and snoozing on the house-top, the devil gave him a job which proved to be a thorn in his flesh through life and Absalom hanging by the head in the great "Oak of Ephraim" was but the visible crop of the seed sown in the former life of his unfortunate father. I have been with a great many preachers in ministers' institutes and elsewhere, and as in all other classes of people there is to be found a variety, I am happy to know, however, that our ministers, in the main, are a noble band, careless, some of us indeed, but good meaning I hope. All through life we will find extremes and misfits. While ruminating on us preachers, I have called to my mind some of my former old preacher friends, who have, mastodon like, become extinct, we can now only find a bone occasionally.

First, I remember having met the fighting preacher. He "covers the ground he stands on," he has had his ministerial hand in the collar of every fellow who dared to cross his path for the last quarter of a century. He is the registered "bull of Basha," whose duty it is to keep all the little yearling preachers straight in the ministerial harness, beside the time he puts in regulating short-horned deacons and high headed women, and notwithstanding, the old book says that, "The servant of the

July 5, 1906.

THE BAPTIST RECORD.

Lord must be gentle unto all men." He like, Job's thunder horse, "paweth in the valley, and smelleth the battle afar off." God deliver us from the fighting preacher. He is the fellow who took old Hepsadam church just as she swan-like, was singing her funeral dirge. Poor old Hepsadam, her last pastor made a flat failure; the ends of the earth were just about to overlap her, her spiritual pulse had sunk beneath the reach of the most critical diagnosis; her joints had become stiff and swollen; her eyes had turned over in their sockets, her throat had become paralyzed, her bosom was weakly, heaving in fact, she was in her last gapes when big "I" reached her and saved her from an untimely death. There was one hundred and twenty-seven converted in big "I's" first meeting and three admissions to the church. The church caught on fire, the prayer-meeting broke out like a burning canebrake; the Sunday School cut its pin-feathers and took the wings of the morning" and sailed far above the little three-quarter Sunday Schools in the State. After that the church paper was full, and burdened with the growth and prosperity of big "I" and old Hepsadam, the mountain quaked and the hills grunted for very joy. Notice, twelve months later. Whereas, and Therefore be it resolved, etc., and big "I" has been directed to another field of labor. The Macedonian call (to leave) was so strong that the dear brother resigned old Hepsadam.

Next comes Lazy Jerry. He don't believe in librairies, and is a man of "one book;" he don't believe in so much "learning." He has never rubbed his back against a college wall, thank God. He don't believe in studying sermons, he lives on the old corn of the land, and believes that God will fill his mouth, and no doubt, for the air is always stirring freely and he is entitled to a mouth full at pleasure. "But how did you like the preaching?" Answer. Did you ever know how the man felt who went to the goat's house for wool? Did you ever churn blue John and notice the butter? Did you ever try to hold an eel by the tail? Did you ever get real hungry and lie down on your back and let the moon shine into your mouth till your stomach was full. Lazy Jerry does not believe in accumulating wealth, he preaches Dives, Hell and the world to come to every fellow who dares to make an honest dollar. He is so afraid of the root of evil that he never has money enough to pay expenses. Railroads and other improvements are to him distressing calamities. It grieves his pious heart to see money wasted on new churches and school houses, and to raise the pastor's salary is a true token that the old ship of zion is fast sinking. He considers it an unpardonable sin to live above the starvation point. His wife cuts all the stove wood, and feeds and milks the cows, nurses the children through the mumps, whooping cough and measles, while he cultivates a patch on the bottom side of his pants, and fills his "pintments" Saturday and Sunday. He don't like newfangled innovations about the church, and is afraid of hard work as a mule is of a hole at the end of a new ground. Poor fellow, he is a good man when he is asleep, but the trouble is, you can't get him to sleep more than an occasional cat nap.

Next comes our young friend, John K. Know-it-all. He was born in the old north State, and his grandfather is the man who discovered the world is not a cabbage head, and his uncle found beyond a reasonable doubt that the moon is not a half of a

cheese, and his brother Jashod had proved by the Scriptures that the "sun do move." This young divine reads in the "original," and talks of the "various translators," and the "writing of the fathers." It is true that he puts capital letters in the middle of words, and spells fluently in the domineer dielect, he is born critic, and is very useful in keeping such little springs of divinity as Venable, Eaton and Gambrell straight on the issues of the day. He has some reputation as a student. Has been to Oxford, (on a visit), spent some time at Starkville, (waiting for a train), has been to Clinton, (looking for a blind cow). He is badly treated by his brotherhood, they are slow to appreciate his worth; he is neglected at the associations and conventions, while the smaller fry are put forward, the pulpits he ought to occupy are filled with such kids as Rowe, Lowrey, Bailey, etc. If the printer makes a cat hair mistake in his paper, and especially in his valuable article, he weeps over it a week, and relates his troubles the next time he visits the neighboring church, and is called upon to pronounce the benediction. He would take great delight in college work, and sometimes goes to college, but his wife will get sick, or the churches need him so badly (?) at home he can't spare the time. Poor man, when he dies wisdom will spread her wings and leave the world in dense darkness.

Next comes our little friend, the Rev. Jim-dandy-dandy. He is imported blood, he graduated in the Southwestern band-box Factory; he goes back on the Adamic prescription and keeps in the shade; all the sweat he ever lost would not fill the horn of a house cat. He preaches blue ribbon Sunday sermons, and sings like a lone-some grasshopper. He gives the Turks and Jews hail columbia and lets the devil pull his nose over the buckboard. He is third cousin to Balaam's saddle horse, and has a cousin to Balaam's saddlehorse, and has a backbone for the world like a salt water oyster. Takes him 7-12 days to prepare a sermon and a month to preach it. He is "instant out of season," and his doctrine is long suffering. He preaches to a people who will not endure sound doctrine, because he never preaches any. He is a useful man in his own estimation, and should his heart become as tender as his head he would be a very "weeping Jeremiah." So we will leave him at Jericho until his beard grows out, which will not be very long unless he takes after his grand-ma.

Now, lastly, we meet old man Obediah Kickability. He was born in the foggy nights of August, and in the "world of chance," and on the wrong time of the moon. He goes off half cocked any time, and you would be as safe before an army musket charged with buck and ball, as to tackle this gentleman when his liver is not performing its functions properly. He is slighted if he is not invited to all the protracted meetings. He chews his bits and looks insulted during the discussion of a mission report. He turns as blind as an August spreading adder while the collection hat is passing before him. He has the lockjaw all during the convention, or the association, but his tongue will pop double-pop when he gets out among the dry cattle, he plows up the red dirt of prejudice with the horns of his indignation, and fills the air with the dust of his bovine eloquence, and sets to bellowing all the little anti-mis-

sion Jerseys in the community. He preaches overhanded against ministerial support all the year, and then growls and bites his finger nails and sucks his paws because his church treats him wrong. He sets a price on his work (nothing) and then kicks up a dust because his church accepted his proposition. Poor fellow, if it was not for Mary Jane and the children he had rather cross the Jordan, and go to where the "mission ceases to trouble and collections are ever at rest." Now my rumination will close, I might have told of more old-time ministerial mastadons, but I will forbear at present. Wishing all the brethren success.

New Albany.

Had a good series of revival services, closing Friday night.

Only five joined the church, but several more to follow soon.

At the close we took our Foreign Mission collection for conventional year '06-'07, raised the salary of a missionary \$600. In addition to this, we began our State Mission collection by raising \$76 which I shall finish next week. Thus far, Foreign Missions, including all given during my pastorate of 2 1-2 years, will reach to over \$1,000.

How is this compared with \$34.90 for entire 3 years before I came?

State Missions for my pastorate will reach \$300, and with Home Missions for this fall, we can and will reach \$1,500 for the three years. Members taken in so far, 148, and some few still in sight by letter and baptism.

Come to Bible Institute, which convenes here from 26-28 inst. Come one day, if no more.

God bless you in your great work for God and the world.

Yours in Christ,

E. R. OSBORNE.

The English Language.

English is said to be one of the most difficult language in the world for a foreigner to learn. The verbs and prepositions are particularly puzzling. A professor in the Columbia School of Mines tells of the troubles of a Frenchman with the verb "to break."

"I begin to understand your language better," said my French friend, M. De Beauvoir, to me, "but your verbs trouble me still. You mix them up so with prepositions."

"I saw your friend, Mrs. Berkley, just now," he continued. "She says she intends to break down her school earlier than usual. Am I right there?"

"Break up her school, she must have said."

"Oh, yes, I remember; break up school."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down."

"Broken down? Oh, yes. And, indeed, since fever has broken up in her own—"

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No; she is afraid it will be broken—broken—how do I say that?"

"Broken into."—Recorder.

It is no use fixing the eye on the compass if the hand is not on the wheel.—Ram's Horn.

THE BAPTIST RECORD.

B. Y. P. U.
E. D. Solomon, Editor.

Junior Work.

Yes, we realize the need of a Junior Society in our church, but we have no leader. Now I believe that in every church there is some consecrated man or woman who would consent to try the work if they knew what it was and how it was done. Let me say to such churches that never before in our state have we had such an opportunity as the Encampment will be to educate such people in Junior work.

Send a delegate from your church and you will not regret the investment. For remember that the object of the Junior Society is first the conversion of the boys and girls and second the training of them for service.

No doubt all the Junior workers in Mississippi have read the splendid program for the B. Y. P. U. Encampment at Blue Mountain. If you have, I know you are rejoicing over the opportunity of meeting Miss Bushnell and taking advantage of her class in "Junior Methods." While the work this year has been so interesting and comparatively easy there has been many weak points in our work. Let us go to Blue Mountain to get strength physically, mentally and spiritually.

Junior workers, show your appreciation of what the program committee has done for you by going and receiving the benefit.

MRS. R. L. BUNYARD.

The B. Y. P. U. Souvenir.

The Mississippi B. Y. P. U. Program and Song book is now ready. It is desired that we get the books distributed into every B. Y. P. U. and church in the State at once that all may learn the new songs and be ready to do their part in the song services at the great B. Y. P. U. Encampment, Blue Mountain, Miss., July 31st to August 9th. This Souvenir booklet contains the full program of the Encampment, with about 65 of the very best songs for the occasion, with the pictures of all the officers of the B. Y. P. U. State Encampment, and of all the speakers at the Encampment. The book is not only useful for the proposed Encampment, but the songs are the very best for Sunday School, B. Y. P. U. and church work.

Owing to the heavy cost of printing the committee have decided to ask that all who want the book help us pay for the printing by paying 10 cents each for the books. Find out at once how many you can use in your church and send for same immediately, if not sooner. No church should not have less than 50 song books. Send cash with order if possible, but send the order and that at once. Write either B. G. Lowrey, Blue Mountain, Miss., or G. W. Riley, Jackson, Miss.

Rev. G. W. Riley of Jackson, has just closed a fine meeting with Pastor D. W. Morgan at 21st Ave. Baptist Church, Birmingham, Ala., with fifty professions of faith, twenty-two for baptism. At the close of the meeting a good collection for State Missions was taken.

A Gift to Aged Preachers.

By W. F. Yarborough.
Appeals for funds to sustain our aged and indigent preachers and their widows usually meet with a ready response from our people. Yet, it has for years seemed to me that we ought to have a more sure

means of support for these veterans of the cross than the chance Christmas contributions that come into the hands of our Secretary. Other denominations are providing large endowments for this purpose. Our Southern Methodist brethren are working for \$5,000,000, to be invested as a permanent fund for superannuated ministers, something over \$200,000 having been raised. Our own denomination, in some states is working along similar lines.

Providentially, a nucleus has been provided for the Baptists of Mississippi to raise a fund for this worthy work. Some months ago, Mrs. Eugenia Nash Campbell, the daughter of a pioneer Baptist preacher, and the wife of Judge J. A. P. Campbell, went to rest. No member of the First Baptist church, or any other church, was ever more interested in providing for the wants of God's aged servants than she. If the pastor was to pass without taking the offering for sustentation, he was almost certain to hear from her and be reminded of the omission.

Since her death, her devoted husband, who was always forward in her lifetime to furnish her means with which to do good, has found, among her papers, a memorandum to the effect that she desired to give \$500 to this good cause. A few days since, he came to his pastor and proposed, in memory of his good wife, to give \$500 to be invested as a permanent fund for sustentation, with the hope that it would stimulate the Baptists of the State to raise an endowment worthy of them and this good cause.

Is not this a call from God through this sainted woman to the Baptists of Mississippi, in behalf of his aged servants who linger on this side of the river for a while as God's representatives, to test our love for Him? Should we not respond to it and make plans to raise as soon as possible, a permanent fund for at least \$25,000, the interest of which shall go to the support of aged ministers and their widows? I trust that the Convention, assembled at Vicksburg, shall take some steps in this direction. In the meantime, the way is open for everyone whose heart the Lord may touch, to add to this fund. Such a gift is one of the best and most enduring memorials that can be left to a loved one. It expresses the kindest consideration for these worthy veterans of the cross, who by their own poverty have enriched the world, and lends them a helping hand.

"When trembling limbs refuse their weight,
And failing, slow gathering, dim the sight,
And clouds obscure the mental light."

Above all, it pleases Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The T. McCleland Hardware Co., Flourishes Like a Green Bay Tree.

About fifteen years ago Mr. Tom McCleland came to this city and entered the hardware business, although the business was not so large at the beginning, it had such a man at the head of affairs, as to render the success of it a certainty. His earliest ambition was to obtain the highest, truest, and noblest success in the business world, and he realized that in order to accomplish this end he must give everybody a fair deal.

July 5, 1906.

He is a man who has made his word his bond. Through his pleasant dealings with people he has made many friends and through his wise and judicious management he has gathered much business about him. A business with this kind of a man at the head of affairs could not do otherwise than prosper. The T. McCleland Hardware Co., of which Mr. T. McCleland is president are today the largest wholesale and retail dealers in Mississippi. Less than fifteen years ago this concern was a small one doing a small business, but through the wise management of its leaders the business has grown and broadened to its present volume and capacity.

At this time the T. McCleland Hardware Co., is occupying three large stores in the city of Jackson. In view of the fact they buy in such large quantities and sell such an immense amount of goods they are compelled from time to time to have more room and improve their facilities for handling stuff in order to be able to serve their large and growing trade. Their warehouse is situated on the A. & V. R. R., and faces on South Gallatin St. It is a large and commodious brick building two stories high with a capacity of 33,600 square feet, in which you will find stored the largest stock of general hardware in the State. Nearly all the shipping is done from here and quite a lot of goods are sold from this house.

The main store or wholesale house is situated on West Capitol street, near the union depot. This is one of the handsomest business buildings in the city of Jackson. It is four stories high and has a capacity of 28,800 square feet. The construction and conveniences of this mammoth building compare very favorably with those of St. Louis, Chicago and other large cities. This building is presided over by Mr. Vernon McCleland, a son of Tom McCleland. "Vernon" as he is commonly known is a fine young business man, and his pleasant and genial ways have won him a host of friends in both the business and social world. He has made a close and careful study of the hardware business for many years and as the business increases his capacity seems to be more than the occasion demands.

The new store recently opened up by this concern is situated on South State street, in the building previously occupied by the Jones-Kennington Dry Goods Company. Here they have an elegant store, two stories high with a capacity of 7,200 square feet. The growth of this firm has been phenomenal. It has a well-organized system of work and a hustling crowd of salesmen. If you want anything in the hardware line, good stuff and the right prices and would like to trade with people who will treat you right and appreciate your business you just call on them and send your orders.

Columbia Street, Hattiesburg.

We are receiving blessings continuously in the Columbia Street church. We have received one by profession each Sunday, since our meeting in May.

Our mission contributions since January 1st have been as follows: Foreign, \$320.68; Home, \$200; State, \$136.69; with possibly more to follow. A total of \$657.37. We have at present 211 members. This is about \$3 per member. My church told me to get ready and go to the Convention. I obeyed them.

Blessings upon the Baptist Record and all our work and workers.

M. J. DERRICK.

July 5, 1906.

THE BAPTIST RECORD.

The Truth about the Mutual Life

THIS is a matter of great interest to the public, and of still greater interest to thousands of individuals. People with the fairest minds—and that means most people—have been disturbed and unsettled by the developments and denunciations of the past few months. What these people want is the truth—the plain unvarnished truth. To give them this truth is the object of this announcement.

The Mutual Life Insurance Company was organized in 1843, the first of its kind in America. In 24 years it had become the largest in the world. For 39 years, in spite of the keenest competition, it has held the lead, passing unharmed through panics, failures, strikes and wars; meeting with promptness its every obligation and having over 470 millions of assets to-day; this being 78 millions in excess of the 392 millions required by law as a reserve fund for paying all the Company's insurance risks, as certified by the New York Insurance Department; and all other legal liabilities.

The recent Insurance agitation was unique. The investigation certainly was thorough. As every one knows the Mutual Life was on the firing line. The smoke has now cleared away. What do we find?

In the first place we find that the Mutual Life is still the largest and stanchest Life Insurance Company in the world. Without defending or in the least belittling the abuses and extravagances recently brought to light, everybody should keep in mind the fact that the solvency of this Company has not for a moment been affected thereby. Concerning the work of the finance committee which has been attacked in the press, this Company's auditing committee consisting of Messrs. Truesdale, Auchincloss, Fish and Dixon stated on February 15th, 1906:

"The Committee certify that the investments of the Company are of the highest order and well selected, and have found the valuation given safe and conservative, in many instances less than the market value and in none in excess of such value."

In the next place, extravagance has been stopped, and those responsible for it have gone; a new management has been installed, and retrenchments have been effected that have already saved vast sums of money and will save much more as time goes on. Legislative reforms have likewise been anticipated, and the Company is now as sound at the circumference as it always has been at the core.

The Mutual Life Insurance Company of New York
New York

The Mutual Life issues a policy at a notably low rate, which provides most far-reaching protection. Send your address and let us inform you as to the particulars.

WOMAN'S WORK.

Holds America's Highest Prize

Walter Baker & Co.'s
Breakfast CocoaFinest in
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Ellisville, 12:40 p.m.
Laurel, 11:30 a.m. 8:45 p.m.
No. 6.
Laurel, 11:30 a.m. 5:30 p.m.
Newton, 1:50 p.m. 8:00 p.m.
Louisville, 4:45 p.m. 11:00 p.m.
Ackerman, 11:10 a.m.
Mathiston, 11:10 p.m.
Houston, 12:55 p.m.
No. 8.
Houston, 6:30 a.m. 2:18 p.m.
New Albany, 8:45 a.m. 4:40 p.m.
Middleton, 11:10 a.m. 7:00 p.m.
Sunday only 11:00 a.m. Daily except
Sunday.Mobile, 11:00 a.m. Daily except
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General Passenger Agent.

BEAUTIFUL SOUVENIR.

It is issued by the Cox College, at
College Park, Ga.

Cox College and Conservatory is issuing to its former and prospective parents and friends a beautiful pamphlet of views of the fine buildings and spacious grounds of that old and well-ordered institution. This volume is well equipped, beautifully colored and thoroughly prepared to give superior advantages to young women seeking higher education.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)Woman's Central Committee:
Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

TOPIC FOR JULY.

The Outlook.

A message to W. M. U. Workers:
"Be glad and rejoice for the Lord will do great things."
The Lord hath done great things for thee.All through the fleeting days
Jehovah hath dealt wondrously;
Lift up thy heart and praise!
For greater things thine eyes shall see,
Child of his loving choice!
The Lord will do great things for thee;
Fear not, be glad, rejoice.Is This Your Prayer?
Use me God, in thy great harvest field, which stretcheth far and wide like a wide sea. The gatherers are so few; I fear the precious yield will suffer loss.

Find a place for me—a place where best the strength I have will tell!

It may be one that others torches shine;

Be it a wide or narrow place 'tis well,

So that the work it holds be only done.

—CHRISTINA ROSETTI.

Out of the shadow of night the world moves into light, It is daybreak everywhere.

Dr. Willingham says, "The past year has been a blessed one in our work. The Lord has led us on. On the foreign fields the outlook is very hopeful. Let us pray to God as we have never done, that he will open the hearts of the people in the homeland, that he will give strength and wisdom to the missionaries in the foreign lands, that he will turn the hearts of the hearers to his truth. Let us make this a year of earnest prayer and consecration to God."

Dr. Gray says of the Home Mission work, "Never in the history of the work has God been so prodigal in the bestowment of his blessings. In many sections great revivals have been enjoyed. This is especially true in the Terri-

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard Grove's Tasteless
Tonic. You know what you are taking.
The formula is simple and certain, the
shape, showing it is simply Quinine and Iron in
a tasteless form. The Quinine drives out the
malaria and the Iron builds up the system.
Sold by all dealers for 2 years. Price 5c.

tories and Texas. In Cuba, too, the evangelistic spirit among our workers is more marked, and the converts more numerous."

Go Forward.

We begin the Woman's Missionary Union work this year with great hope, realizing that broad and wise foundations have been laid in the past, and believing that in the consciousness of our great common purposes, and by the united support of every worker of the Union, will go on to even larger things.

FANNIE E. S. HUCK.

The societies will take note that we have no detailed program. The Topic for July—"The Outlook"—is intended to suggest a general view of the Woman's Missionary Union.

This is especially fitting, in view of the fact that the present year makes some changes. It is well to be conversant with them so as to do all in our power, to help those who have recently come into official position. By careful reference to the recommendations of the Boards, and of the Executive Committee of Woman's Missionary Union, the Societies may make themselves thoroughly familiar with all branches of the work.

We are grateful to W. M. U. for all they have done to advance the work of the Board, and appreciate the annual opportunity of indicating lines of work for the future.

May God's blessings rest upon the W. M. U. in all their work!

Recommendations of the Sunday School Board.

1. Repeat and emphasize the missionary character of all the operations of the Board. While we appoint no missionaries, yet every phase of our work is to foster the cause of missions at home and abroad. This Board is set for world-wide evangelization, and does its work through the several State Boards, through the Home and Foreign Boards, also through its own lines of work.

The Sunday School Board is a mission Board.

2. Enlargement of Bible Distribution. The Sunday School Board represents the Bible work of the Baptists of the South. Its purpose is to distribute the word of God in the foreign field and in destitute places at home. Children's Day in June is for this object. Programs are furnished for this service without cost. Besides this fund for distribution of Bibles and other religious literature, the Board has a permanent Bible fund, the interest of which is used for the same work.

3. Helping the Field Secretaries in Their Work. The Sunday School Board represents the Sunday School cause of the Baptists of the South. It has fine men, all able experts, who are working for the advancement of the Sunday School interest. This department is supported by the business of the Board without asking for contributions to this work.

The W. M. U. can be of immense help here, as well as in all other departments.

Cures Chronic Cases.

Cures every time: "Your Hughes' Tonick, and I have sold it to a number of chronic cases. It cures them every time." Sold by Druggists—50c. and \$1.00 bottles. PREPARED BY ROBINSON-PETTET CO., (Inc.) Louisville.

4. Increasing the circulation of the periodicals. Assistance to all

4. Increasing the Circulation of the Periodicals. Assistance at this point is felt in all departments.

Every order contributes to all the work, and puts the school in sympathetic and co-operative connection with the Convention. The Sunday School Board represents the publication interests of the South.

FANNIE E. S. HUCK.

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SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and life saver in the whole world: If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk.

THE JOHNSON'S CHILL and FEVER TONIC CO., Savannah, Ga.

Drs. D. E. Detrichon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by

JOHNSON'S DRUG CO., Jackson, Miss.

Tracts Sent Free

Write for a package to J. W. Beeson, Pres. Meridian Female College, Meridian, Miss.

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and it can be made and frozen in 10 minutes.
Simply stir contents of one package into a quart of milk and freeze. No cooking, heating or freezing; no dishes to wash, no flavoring to add; everything but the ice and milk is contained in the package, and approved by Pure Food Commissioners. Five kinds: Chocolate, Vanilla, Lemon, Strawberry and Undavored.

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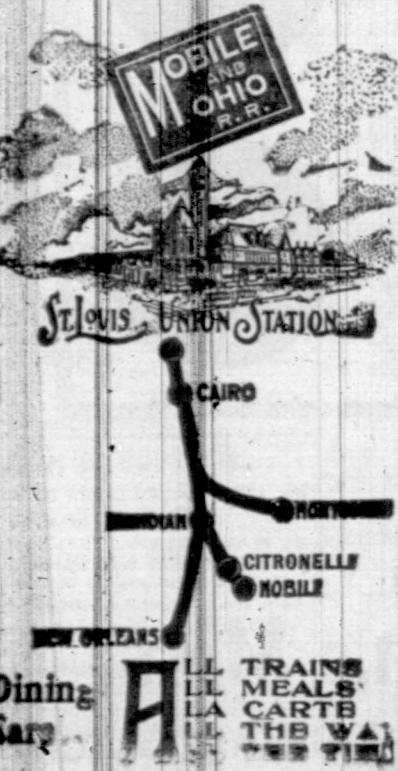
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much more than the manufacturer
by adulteration and substitution.
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hazel is purchased instead of
POND'S EXTRACT, a tried
and true extract of hamamelis, and
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When Hazel is not "the same thing"
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Alcohol (poison) or Formaldehyde (poison),
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The peril of these poisons may be avoided
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To all knowing sufferers of rheumatism,
whether muscular or of the joints, sciatica,
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treatment which has repeatedly cured all of
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have as thorough will testify no change of
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covery banishes artic acid from the blood,
loosens the stiffened joints, purifies the blood,
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tonic to the whole system. If the above inter-
ests you or prior address Mrs. M. Sum-
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Deaths.

Mrs. Margaret E. Nash Love.

Mrs. Margaret E. Nash Love was born April 9, 1834. Was married to Capt. Samuel Love August 21, 1851. Was converted and joined Long Creek Baptist church in Atalla Co. 1854. She was one of the charter members of Bear Creek church where she worked and prayed for the cause. In 1901 she joined the church at this place and worked here until the Lord said it is enough come up higher and on April 12, 1906 at 6:50 P.M. she departed this life, leaving this message as her last words: "All is peace and there is no enmity anywhere."

The church here feels her loss, and extend to the three sons and four daughters sympathy and prayers, and as pastor may the Lord make each to be faithful and receive the crown from Him who is King and Saviour of all.

W. G. MAHAFY.

Mrs. Esther S. Gunnell.

This good woman fell asleep in Jesus at her home near Summit, Miss. January 7th 1906 surrounded by loved one and the kindest of neighbors.

Mrs. Gunnell was the daughter of Parham and Fannie Williams, was born April 14th 1853. Was married December 19th 1872 to Zebulon P. Fielder. Three children were born to this Union. December 28th 1883 was married to Wm Gunnell, to this Union three children were added.

Sister Gunnell professed faith in her Saviour in the Summer of 1885 and was baptized into the fellowship of the Shady Grove Church, by Rev. J. Allmand.

In her death a husband and five children are bereft of the tender ministrations and wise counsel of the fond wife and the devoted mother. The community sustained the loss of one of its most active and helpful neighbors, and the church at Friendship mourns the departure of a worthy member. The large number in attendance on the funeral was a silent tribute to her worth.

"Asleep in Jesus blessed sleep
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes."

I. H. A.

In Memoriam.

On June 22nd, 1906 the angel of death visited the home of Mr. and Mrs. W. S. Culpeper and claimed for its victim the shining spirit of their little daughter Zelma Lee. She was born September, 5, 1905 and died June 22nd 1906.

The earthly tenement of her precious little soul is laid away but she lives with God. God bless and comfort the heart broken and grief stricken parents. A precious one from us is gone. A voice we loved is still, A place is vacant in our home Which never can be filled.

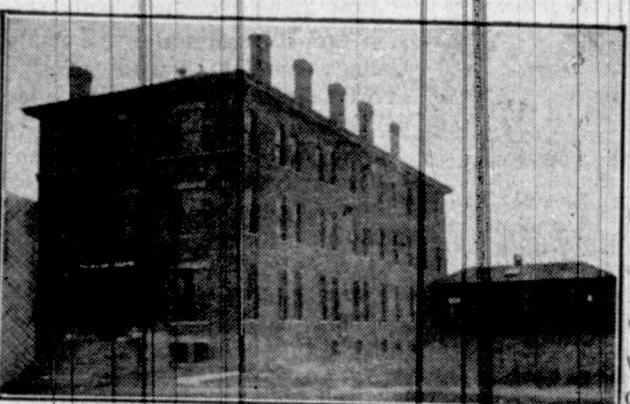
Her Cousin,
EVIE SATERFIELD

Fox-Brent.

At the home of the bride's parents, Mr. and Mrs. John Brent of Bogne Chitto, June 6th at 4:30 p.m. Mr. G. A. Fox and Miss Susie Brent were united in marriage, the writer officiating.

W. B. FARR.

Excellent Facilities For Treating Cancer. New UP-To-Date Hospital Just Completed.



We are curing cancers, Tumors, and Chronic Diseases without use of the knife or X ray, and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.

WE GUARANTEE
OUR CURES.

KELLAM CANCER HOSPITAL 1615 West Main St., RICHMOND, VA.

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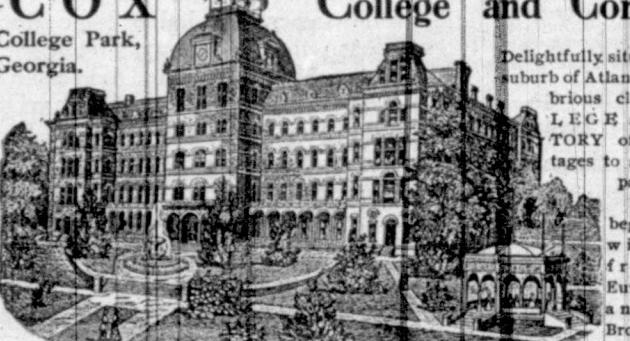
A Rational Treatment for Alcoholism.

Absolutely removes the craving in from 24 to 48 hours. No suffering, no detention from business, and no bad effects. ONLY TEN DOLLARS for a month's treatment. Many are cured with one month's treatment.

It takes away all craving for stimulants and builds up the system, making a new man of you. It is marvelous the number of people who have been rescued by the Woolley treatment. Any physician or minister in Atlanta can tell you about me. For particulars address Dr. B. M. WOOLLEY, Drawer 387, Atlanta, Ga.

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Delightfully situated in a beautiful suburb of Atlanta, with most salubrious climate, COX COLLEGE and CONSERVATORY offers many advantages to students from any part of America.

Sixty-fourth session begins Sept. 11th, 1906, with 25 instructors from American and European universities and conservatories. Broad courses of study, high standards, fine

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in the endowment are now a practical certainty. Next session opens September 26th, 1906.

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Indiana.

We have just closed, I suppose, the greatest meeting Indiana has ever had. Seventeen by experience and baptism, and six by letter.

The church, I think has been revived as never before. Great congregations from first to last. Bro. Borum of Greenville, did the preaching. He is a great preacher, affectionate, tender, faithful to Christ with no uncertain sound about his preaching. Within the last six months there have been over thirty additions to the church, a beautiful \$150 organ purchased, the pastorum painted and repaired, contribution to missions greater than ever before, and the Sunday School climbing right close up to hundred mark. Brethren say the church is in better condition than it has ever been.

Fraternally,

W. A. LUSK.

Laws that are not enforced add just so much to the support of good government as sores do to the strength of the human body. Lawbreaking has become alarmingly common. It is one of the greatest dangers that confronts free government, for when all laws are ignored there can be no such thing as free government.

Many men obey the laws they like, but think they have a political liberty to disobey the laws that are obnoxious to them. The trust magnate looks with abhorrence on the pickpocket who violates the larceny statute, but considers it entirely right to break the laws against combinations and monopolies. The burglar detests the lawbreaking of the trusts, but considers the law against housebreaking unjust. The boulder looks on the law against bribery as an infringement on his personal liberty, but calls for the rigid enforcement of the law against the man who steals his property. The drampshop keeper regards the law against murder as good, but the law against operating his drampshop on Sunday is, in his opinion, parititional and tyrannical.

If each citizen were allowed to determine for himself which laws are good and which are bad, and to ignore the laws he considered bad, the result would be anarchy—we would have no laws at all. The only safe rule is that if the rule is on the statute books it to please the moral element, and must be observed. There has been too much of making laws then not enforcing them to please the immoral element.—Gov. Folk.

Any one interested in the purchase of a Bell will do well to write to these people. They will send you, for the asking, a catalogue which contains useful information about Bells and they will also advise you of a unique plan by the aid of which you can secure a Steel Alloy Bell at a very low price.

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When I hear a sermon of fifteen minutes negative, ten min-

utes positive and five minutes application I feel that the remedy is not mixed in the proportion to do me the most good. I prefer ten minutes positive, ten minutes more positive and ten minutes personal experience and application. My experience during the week furnishes me with all the negative that I need. The helpful preachers are the positive preachers.—Selected.

No Place of Escape.

I heard a lady who was returning from a voyage around the world, a lady not interesting in Missionary work, say, "Whenever I attended church at home I was called upon very frequently to contribute to missionary work, and I gave sometimes more and sometimes less; but I thought when I got out of America, I had escaped such appeals. I landed in the Sandwich Islands. I went to a church in Honolulu, and the first sermon I heard was a missionary sermon, and the first service in which I was called to take part was to assist a collection for proclaiming the gospel to people in Africa." Said she, "I believe I am never going to get rid of this thing!"

There is an old Indian legend, I believe, that a poor man threw a bud of charity into Buddah's bowl, and it blossomed into thousand flowers. Now, we throw out the bud of Christian truth, by the gospel, in scattered communities here and there and throughout the earth, and it bursts into a thousand fragrant blossoms.—Richard S. Storrs.

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But these notes must close.

O. M. LUCAS.

A Great Awakening.

Japan has 104 Christian schools, with an attendance of 3,229 where girls and young ladies are educated. These are known as mission schools; that is, schools planted and supported by the missionary enterprise of all Christendom. One of these schools at Nagasaki has an attendance of over 200 girls. Another school, started fifteen years ago with only five present, now has an enrollment of 125 girls, all of whom pay their own expenses. These schools are being constantly enlarged and better equipped.

Brother B., though laboring under discouragements, is hopeful and it is gratifying to state that the church is doing the best work in her history.

There has been quite an increase in the membership and these all work with a will.

Lula—Pastor Hewlett is doing a fine work here and at Friar's Point.

Brother J. A. Lee had just closed a meeting with the pastor. While there were no visible results, the church was greatly strengthened and encouraged.

Brother Lee's sermons were highly appreciated by the people. Pastor Blalock is holding the fort at Gunnison and Rosedale. There is a mutual attachment be-

July 5, 1906.

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Faith's Leading.

God's ways are full of goodness wherever we look. Faith looks up and sees God's goodness above us; hope looks ahead and sees God's goodness in the ways before us. It is as when an astronomer makes an observation on a star with an equatorial telescope; he starts out looking directly up into the zenith of the sky, but as the night moves on and the star with it, and the telescope ever following the star, he finds himself looking straight ahead towards the distant horizon. So faith and hope are two visions of the same brightness—one above us, and one before us. If we follow faith far enough it will surely lead us on to hope. If we dwell with faith we shall find ourselves living in hope. This we say unto you, therefore, that the believing man shall despair not at all.—Sunday School Times.

The Man Who Ought Not to Give to Foreign Missions.

Who Is He?

The man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when he said, "Go ye into all the world and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes it is "every man for himself," in this world—who, with Cain, asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money intrusted to him.

The man who wants no share in the final victory.

The man who is prepared to accept the final sentence. "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Such a man is not asked to give to Foreign Missions.—The Missionary Herald.

An eccentric Scotch minister in a little kirk in Cumberland sometimes used his prayers for making his announcements. Rev. Dr. Buek, of the Barony church, Glasgow, and another minister once spent a vacation in Cumberland, and on the Sabbath, attended this kirk, sitting in a remote corner, so that the minister should not notice him. But the eagle eye of the minister detected them, and in the intercessory prayer he so expressed himself as to make it quite sure of some aid from them. The good man's words were these: "Lord, have mercy on thy ministering ser-

vants who have popped in upon us so unexpectedly; one of them will preach in the afternoon and the other in the evening.—Exchange.

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State Sunday School Convention.

The Interdenominational Sunday School Convention met at Kosciusko, June 26-28, 1906.

Brother John T. Buck, the President, presided; Brother Howell, the Secretary was kept away by sickness.

There were 90 delegates in attendance, from 21 counties. Of these 38 were Methodist, 27 Presbyterians, and 25 Baptists.

Mr. Fox, Secretary of the Kentucky Association, was present and rendered valuable service; as also did Mrs. Barnes of Kentucky.

Brother J. P. Brown of Kosciusko, was elected President for the ensuing year, and Thomas J. Reed of Natchez, Secretary and Treasurer. Next annual session is to be held in Jackson.

Usual interest was manifested in the work, and it was determined to keep General Secretary Borders in the field. A very liberal subscription was made to carry on the work and it was determined to devote special attention to the organization of other counties this year.

D.

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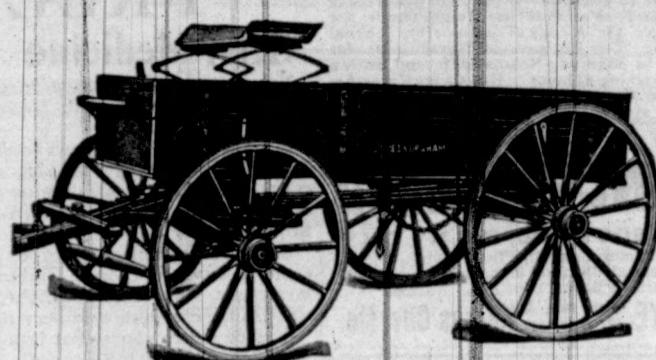
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